

LICENSED,

January 7.
1689.

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THE
Jesuite Unmasqued,
OR, A
DIALOGUE
BETWEEN THE
Most *Holy* Father *La CHAISE*,
CONFESSOR OF
His MOST CHRISTIAN MAJESTY,
THE
Most *Chaste* Father *PETERS*,
CONFESSOR of the ~~TO FORGE~~
KING of ENGLAND,
AND THE
Most *Pious* Father *TACHART*,
AMBASSADOR from
The *FRENCH* KING to His MAJESTY
of *SIAM*.

Wherein the principal Measures these Reverend Fathers
pretend to take, for the Conversion of *English* Hereticks,
and the Idolaters of *SIAM*, are Displayed.

Together with a short *Pasquil* or *Satyr* against the most Eminent
Writers for the *Gallican* Church.

Translated out of *French* from the *Parisian* Copy.

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near the *Royal Exchange*, 1689.

THE
EARTHEN KINGDOM,
OR, A
DIALOGUE
SETTAWAYN IN THE
MORNING FIFTEEN MARCH
CONFESSION OF THE
HIS MOST CHALISTIN MALLESTY
THE
MORNING CONFESSOR OF THE
KING OF ENGLAND
AND THE
MORNING FIFTEEN MARCH
AMBASSADOR FROM
THE FRANCK KING OF HIS MALLESTY
OF SAVAN

APPARITION OF THE BIRDS
MESSAGES FROM THE KING READING THE PAPER
PRESUMING TO TALK FOR THE CONVERSATION OF THE KING
SAYING THE HISTORY OF SAVAN WAS MALLESTY
TALKING WITH A FOOL PAPAN, A FOOL SAVAN, AND THE KING OF SAVAN
WITNESS FOR THE ENGLISH CAPTAIN

TRANSLATED OUT OF THE FRENCH TALK OF THE KING OF SAVAN
BY M. DE L'ISLE, MEMBER OF THE ACADEMY OF PARIS
1680.

THE

Jesuite Unmasqued, &c.

Father la Chaise.

I have had a long time, *Reverend Father*, an earnest desire to see that happy day, wherein we might familiarly discourse of the considerable advantages and grounds we have gain'd upon Hereticks, and to fortifie our selves with such effectual measures as are to be taken to prevent the mischievous designs, that the Schismatical Party have contrived against us, and invent new Plots to convert Idolaters. You are sufficiently sensible of the inclination or natural Propensity of the People to Novelty; especially when it is supported by specious pretences. What would become of us, if the dark and thick Veil we have overspread Religion with, should be penetrated by the great light of these pretended Doctors of the Reformation? What would become of that Immense Power the Church hath ever attributed to her self in order to the reducing those Dogmatical Opinions which have proved so advantageous to her, being suited to the Occurrences of time, into Articles of Faith? We must therefore *R. F.* unanimously labour to prevent these mischiefs by our pious endeavours to

extirpate this Heresie. All things excite us to undertake this weighty Affair, and I am fully perswaded, that the most obstinate among them will subscribe unto our Power.

58. *Father Peters.*

The sharpnes of your Wit, R. F. is admired by all persons in all places, and the very Hereticks agree with one consent, that you have surpassed our Doctor the Devil in your Instructions. Your Actions are as it were so many Models, which the whole Universe take pattern by ; and I question not, but that we may, in a small time, find our Designs crown'd with an happy Issue under such good Auguries.

Father Tachart.

For my part, were I one of the most bigotted and infatuated Hereticks, I should without opposition subscribe to those wholsom Laws your Reverence hath so prudently imposed on these, who pretend to oppose the sweet and calm Exhortations of our Missionaries.

Father la Chaise.

They are astonished, and that not without reason, at the progress we have made to this very day : We daily meet with Magnificent Panegyricks that congratulate us for our Victories obtained. All things conpise to perwade us, that we are Demy-Gods at the least ; and I believe, that those very Instructions which prevail'd with Hereticks, of the truth of our Religion, will be farther capable (being applyed by the same Apostles) to compell the whole World to confess the same.

Fa-

Father Peters.

There is no Man living disputes the validity of our Arguments ; they are all too sensible of it by the consent of those who are illuminated thereby ; their prevalence consists not in Chains of Gold, as that of the *Gaulif Heracles* ; or in a flowing River of Milk and Honey, such as was the Eloquence of *Nestor* ; but in the Canons of Councils or War, and indeed it may be compared to a Torrent, that bears down before it, all things that resist or swim against its course.

Father La Chaise.

You afford us herein R. F. a most Natural Idea of our Power ; and as you are the Person principally interested to display the Efficacy of its Arguments, it is but just we should consider to what moods we are to reduce them, that they may appear the more palpable.

Father Tachart.

We must not R. F. degenerate from the Piety of our Predecessors ; they never argued otherwise than in *Ferio & Barbaria* ; and I'm perswaded we ought to follow their Example. The Hereticks have made all their efforts to calumniate this way of Procedure : They have produced other reasons to contradict the invincible power and strength of ours ; but they have always been worsted ; and we may truly compare them to a Body inflam'd with a Burning Fever, whose strength is debilitated by frequent Paroxysms, yet daily bespatter even those Persons with opprobrious Language that wou'd restore them to the pristine State of Health they enjoyed.

The Jesuite Unmasqued.

to visibility, by Father La Châtre, S.M. on a recent

Let us omit, R. F. all these preliminary Discourses, and since we have the good Fortune at this time to see our selves assembled in one place, let us improve our Time: Let us pull off the Wizard of Hypocrisy, and speak open-heartedly; nothing is at present suspected by us, and nothing hinders us, from a reciprocal discovery of the most abstruse Secrets or Sentiments of our Souls.

Father Peters.

I acknowledge R. F. that we now stand in more need of advice, than ever: The present State of the Affairs of Europe obligeth us to make use of such means as may dissipate that gross and thick cloud that is ready to break and shower down upon us. All worldly Beings have their Periods of increase and decrease: Our Kingdom being purely of this World, we must not be amazed, if that after it hath proved the terror of the whole Earth, for an intire Age, and upward, it begins to totter, and menace its own ruin: That which I speak may seem strange to such as cannot dive into the State of things; and the Conversions we have wrought so suddenly in France, seem to be so many Indisputable Demonstrations of our Power. Nevertheless we are obliged to own, that they will prove our Misfortune. *England*, which hath ever bin esteemed the Rampart and Bulwark of Heresie; is too much enlightened by the Example of the Neighbouring Nations, to permit her self to be surpriz'd by our Craft and Subtilty. The Dragons cannot perform their Mission, because they will be so unfortunate as to yield to the Power of their Adversaries; so that it seems, R. F. that our good fortune hangs

hangs but upon a single Thread, which may break every moment, and expose us to the fury of the *Eng-
lisb.*

Father Tachart.

In so dangerous a matter as this, it would be prudentially done by the Jesuit, to insinuate himself by plausible ways and actions into the favour of the Grandees; but as the Reverend Father *Peters* is too well known in *England*, faithfully to discharge himself of this Duty, there must be appointed Sub-delegates of our Society, who shroud themselves under the Cloak of real *Episcoparians* among the principal *Hereticks*: Then they must immediately personate the *Zealous Protestant*, and perform all *Heres-
tical Duties*; yet with this restriction, to make use of their Mental Reservations and Intentional Directions. If they find themselves obliged to give their Opinions in matters of difficulty, then their Mind must luggelt unto them such things as are conformable to the Judgment of their *Auditory*. For Example, if they happen to meet with a *Presbyterian*, they must forthwith entertain him with a discourse about the Purity of their *Doctrin*, the simplicity of their *Ceremonies*, persuade him to an Aversion to *Episcopacy*, and finally make him averr that a *Toleration* of all *Sects* in *England* wou'd be the heighth of their *Felicity*. If they converse with a *Jew*, they must outwardly profess *Judaism*, be *Atheists* among *Atheists*, *Impious* with the *Impious*, and *Blasphemers* with those that are of that perfwalion, provided they can thereby accomplish their designs, or obtain the mark they aim at. After they have conform'd themselves to the different humours of those whose Company they frequent, and that they have dilcovered their weaknes, they must create scruples in their Minds concerning their Religion,

Religion, masque the Romish Religion with appearances of Truth, and consequently induce them to comprehend her Infallibility in the Decision of all Controversies. This Method is secure; I have essay'd it in the Kingdom of *Siam*; nay, I have Abjur'd my Religion above ten times, in all the Provinces I visited, to the end I might in the conclusion surprize those Idolaters with the greater facility.

Father Peters.

This way of transacting was certainly well contriv'd; I very much rejoice to find that Reverend Father improve so much by the Instructions I communicated to him. In fine, it would be ridiculous to fear wronging the Conscience by Abjuring a Religion, which a Man believes to be very good. This is the damnable Creed of Hereticks, that have prov'd so great a disturbance to us, and I doubt not but the *English* are infatuated with the same Opinion: A great Saint told me two dayes ago, that it wou'd do well to inspire the *English* with the *French* Holy Spirit, and that it is, at least probable that it would have the same prevalence with them, as it had with the *French* Protestants. This is that which presents it self to be forthwith put in execution: for after you have once shaken the *English* Lords by the frequent Attaques of that most holy Society, and that the ignorant People have no Chief or Head to animate them, you need trouble your self no further, than to let loose the holy Missionary Dragons upon them; who will convince them of the truth of our Religion by outward means and applications. This is the aim of the King of *Brittain*, and there are two thousand four hundred Jesuits and other Monks in *England*, that

that give undeniable Testimony thereof. For do you think, R. F. that the deposing so many Ecclesiasticks, as is intended, can be any thing but a punishment inflicted on them, because they wou'd not read the Declaration published by his Majesty of *England* for Liberty of Conscience? I confess he must needs be very stupid, that will fall into this snare. Is it not plainly seen, that our chief design is to defeat, or get rid of those who incommod, or obstruct us in the execution of our designs, and constitute others in their room who will subscribe to all that his Majesty of *England* will impose upon them: The Bishops are the Persons who add to our farther Inquietude: They are inflexible, and return no other answer to those who solicit them to favour the enterprizes of our Society, but a *Vade retro, Satana*, Get thee behind me, Satan. 'Tis not yet a compleat month, that discoursing familiarly with a Holy Bishop, and acquainting him with the Inseasibility of several Ecclesiasticks, his Brethren, he told me, That a few dayes before he went over to the Arch-Bishop of *Canterbury*, where he found seven or eight Heretical Bishops conven'd, who were consulting about those important affaers, that then lay upon them, and finding that they took such a resolution, as wou'd afflict his Majesty, he made a most eloquent Harangue to that Assembly, which I my self compos'd, and he had learnt by Heart, whereby he insinuated, that they ought not to deny his Majesty any thing he enjoyned them, but prevent him with an implicit and blind Obedience; and having concluded, the Arch-Bishop sharply reprehended him, giving him to understand, That the Reverend Father *Peters* had not as yet gain'd the reputation of so Eloquent an Orator here in *England*, as the redoubted

ed Father *La Chaise* had obtained in *France*.

Father *La Chaise*.

These are beyond all controversie, very great difficulties ; but that which I regret most of all, is the disrespectful carriage of the *English* to our Venerable Society. Our Reverend Fathers are daily insulted over with fresh affronts ; and that hatred the *English* bear to us, will create in them a constant Abhorrence of those Pious and Legitimate means, we wou'd willingly put in practice among the *English*, to make them acknowledge the undoubted Superintendence and Right we have over their Consciences. A Reverend Father of our Society, newly arrived in *England*, told me, that the very Name of *Jesuit* strikes them with terror, and that they conceit we are so many Devils Incarnate. This *R. F.* is the recompense of so many Fatigues that we undergo for their Conversion. But they are a blind Generation, that will not permit us to enlighten them in their Aberration, and it is a matter of great difficulty to remedy it. I am of Opinion that it wou'd require ten years time at least, to execute those Designs which we have so happily begun ; for it wou'd be requisite, in order to the reviving our Expectations, that the Arch-Bishop of *Canterbury*, together with the other Bishops, his Colleagues, to take the pains to make a Journey to the other World ; then it would be an easie matter to effect our designs. We have in *France*, I know not how many Holy Apostles, which we wou'd send you, provided you, on the other hand, wou'd supply the Vacant Places of Heretical Bishops, with the Reverend Fathers of our Society, who wou'd unanimously labour to extirpate the Hereticks in their Diocesses. His Holi-

Holiness wou'd not be displeased therewith, but readily grant (as I conceive) a Dispensation to our Society to be capable of the Dignities of the Church.

Father Peters.

We have already in *England* four and twenty Bishops who desire nothing more than the Death of the Heretical Bishops, that they may succeed them; there are seven on whom we have conferr'd Bishopricks already, and consequently are intirely devoted to our Interests. The Arch-Bishoprick of *York* is reserved for my Worship, but I am resolv'd not to take possession of it, till that Old *Druid* the Arch-Bishop of *Canterbury* is dead: for, as he honours me so far, as not to admit me into his Favour or Affection, so he wou'd never fail to disturb me by a false Charge in my Election. On the other hand, as he that is appointed to succeed him, is a Second St. *Dominick* for zeal, we can make a far greater Progres by acting together, than if I shou'd endeavour at present to be Install'd in that Dignity. I find that we have bin somewhat too precipitate and hasty in our Transactions. His Majesty of *England* is of too boyling and turbulent a Temper naturally; He will drive all things furiously to the utmost Extremity: The Idea of a Prince, which he hath set up for himself, will not prove advantageous to our Undertakings; for he will have a King to be absolute, and prerogativ'd with an unlimited Power, equal to that of the Deity, of which he is the lively representative, and exercise a boundless Jurisdiction. We were at that time in the King's Cabinet, but could by no means make him understand the difference between the one and the other, tho' it was very apparent, and we had spent all the Morning with

with him in order thereunto: This is the Foundation he builds upon, and we, like his Creatures, subscribe to him in his Designs: He alledgedeth and maintains his Power in all places, and at all times, and is so fascinated with the Opinion thereof, that mistaking me not long since, for the Earl of *Sunderland*, because that day I was in a Disguise, being newly arrived from *Scotland* whither I had transported the Holy Spirit, he withdrew me privately, and told me, he wou'd have me change my Religion, or otherwise run the risque of forfeiting my Office: this Proposition alarum'd me at the first, being of a weak Constitution, insomuch that I had almost fallen into a trance: however I replied, that I wou'd become whatsoever he cou'd wish for, or desire; and acquainted him, that if he wou'd have me turn *Mahometan, Pagan, Atheist*, nay the Devil himself, I shou'd voluntarily condescend to it; but in the mean time, I cou'd by no means work upon my self to embrace *Calvinism*, thô in truth, all Religions in the World were alike unto me. After I had pronounced these last words, a small matter wou'd have prevail'd with him to commit me to Gaol, supposing that I insulted over his Power, and abus'd his Candor and Goodness. In the interim, after his Heat was abated, he knew me, and askt my pardon on his Knees, for having so highly abus'd me. This is the Genius of a King, who will not burn Hereticks with a small fire, by degrees, by a refined or new invented trick of policy, but on the contrary, he openly declares himself their Enemy, by a discovery of his most secret Sentiments. And as the *English* Hereticks continue to this day powerful enough, they will make advantage, questionless, of their knowledge of his Majesties Intentions, to prevent them, as the

the present Time and Place shall require.

Father Taobart.

I have flattered my self hitherto with this hope, that the *English* wou'd once more submit their Necks to our Yoke ; and that the brisk Applications of our Society wou'd not prove fruitless in their endeavours to extirpate Heresie : But we find by sad experience, that the great esteem they bear to our Persons, is not so universally acknowledged, but that we meet with great Obstacles or Exceptions. You must acknowledge that they cannot but entertain great prejudices against us, and a dreadful Obduracy, to resist the course of our Victories : We aspire at, or thirst after nothing but Uniformity in Worship, and the Peace of the Kingdom, that is our sole Aim : What then is the reason, that they do not submit themselves unto our Empire, nor embrace those Laws which wou'd link men fast to the same Interests, and settle them in such Peaceableness and Tranquility, as all Men naturally and earnestly desire ? Can the Hereticks imagine that they are able to dissipate our Enterprizes by their obstinate Resistance ? On the contrary, the Maxims of our Society, do not allow us to shake hands with our Contrivances ; for our Order must either be totally extirpated, or we must compell all *Europe* to be swayed and governed by our Laws : but before they shall blast our Designs, we will hurry all *Europe* into a Combustion : Fire, Faggot, and Poyson, are the means we will make use of for our preservation. There is no need, R. F. that I should expatiate any longer on this matter, you have always successively put these effectual means in practice, which you extract from the Sacred Gospel of our Society, and these

these are the pious Lectures you read to all Persons, who are worthy of them. Therefore if we cannot Convert *England*, as we have propos'd it to our selves, that will no way hinder us from leaving some marks of our Zeal, by fomenting Intestine Wars among them, and exposing this Kingdom to the rage and cruelty of their Enemies ; these things considered, the *English* ought seriously to reflect upon them.

Father la Chaise

I gave this very Advice to Father Peters, at that very juncture, when the *English* Bishops were brought in *Not-guilty*, tho' they had committed High Treason, they being so unfortunate as to disgust us ; for the People were then so Insolent, that they were forced to take all the pains imaginable to suppress them : And this was the reason I wrote to the Reverend Father Peters, that if they proceeded any farther in their Sacrilegious courses, they should make no scruple to cause his Majesties Army to enter into *London*, whilst in the mean time, twenty or thirty of our Holy Fathers set fire on the most considerable places of the City ; and then the People being busied in Extinguishing the Fire, the Army shou'd pillage and rob the Houses of the Chiefeſt Hereticks, and being laden with Booty, shou'd retire unto the strongest Fortresses of the City, to keep the People in awe.

Father Peters.

Tis true, that I did receive a Pacquet from your Reverence ; but coming too late to my hands, we judged it requisite to transmit the Execution thereof to another Opportunity : Yet I confess, that if we had received it

it sooner, we had certainly made use of it; for the Impiety and Fury of the Hereticks was so outrageous, that assuredly, had they encountered a Father of our Society, they had torn him in pieces, thô it had been even the very Holy Father *La Chaise*, which is the highest piece of Atheism that can be. I had at that time Agents abroad, who crowded themselves into those Popular Commotions, under the Masque of Protestants, and gave us an account of the most considerable seditious Discourses they had relating to our Society; which created in us such a quick and smart displeasure, that above thirty Pious Fathers of our Order were frightened into a Quartan Ague at the bare Relation. The Disorder was so great, and the Terror so general among the Catholicks, that several of them crept up their Chimneys, through the dreadful apprehensions they had of the Peoples fury, waiting there patiently, till it was appeased. A Reverend Father told me, that he lay one whole day in a Trunk, having no other Conveniency for breathing, but through a little hole: Others that were of a more generous and courageous Temper, forsook their Houses, intermixed themselves with the Rabble, and cried out, *Let the Bishops live.* A Gentleman who was a noted *Roman* Catholick, had the misfortune to be known, received many blows with a Cudgel, others were haul'd out of their Coach-es, and very courstely treated; but that which grieves us most of all is, the Defamatory language that they bestowed on our Society: 'Twas reported among other things, that they saw me go into Bawdy-houles with eight more Reverend Fathers, and discovering what we were, notwithstanding the great huffing

C

Peruques,

peruques, and Scarlet Cravat-Strings that we wore, they wou'd fain have perswaded that we came thither as Spies; others aggravating the matter, assu'red themselves that we came to take a platform of their Hall, and to endeavour to make a Chappel of it, and that all the Whores, who prostituted themselves, and were met there together, taking hold of opportunity by the forelock, compelled us to celebrate the Holy Mass, while they danced, and wholly devored themselves to the extravagancies of their Lust and Concupiscence. Nay there were many of them who seconde'd and backt their Calumneties with horrid Blasphemies. After which they made a Panegyrick upon his Majesty, wherin they did not forget the Infant Prince of Wales. If I were not fearful of offend'g the modesty of your Reverence by a Repetition of the filthy talk they had against the two last, I should give an account of the particulars; but the more I stir this filthy Jakes, the more it will stink.

Father La Chaise.

All this tends to shew you, R. F. the present inclination of the Temper of *English* Men, and that you ought not to make use of this last means of Cruelty and Violence, if the State of Affairs doth not ablosolutely require it; for the *English* continuing still to be of a resolute Temper, and boasting that they have enjoyed several Sovereigns of their own Religion, who have swayed the Scepter for the space of a whole Age uninterrupted, will not be wanting to furnish us with Cause of Regret, by seeing our Enterprizes utterly disappointed by their oppeling them.

them, A little Policy in this World accomplisheth the greatest difficulties: The Hereticks daily upbraid us with this, that our conduct is nothing else but *The pure Mystery of Iniquity*; therefore we ought to make them sensible of those Effects by the Artifices of our Society, (which they honour with the Title of *Iniquity*,) can possibly inspire us with. And to obtain this end in *England*, your Reverence must put in practice a third, and more profitable method: I do not doubt but there are in your Kingdom, even among the Clergy some much like those of *Messieurs de Brueys* and *Pelissas*, who wou'd be glad to be Illuminated by the Holy Spirit of *England*, in the same manner as they were Inspired by that of *France*. Some Purses cramp'd with Gold and Silver, wou'd shake them in some considerable measure, and wou'd engage them to embrace the *Roman Religion*; they wou'd always appear in their outward deportment, as Protestants or Presbyterians, according to the different advantages that might accrue to them thereby, and wou'd make the greater Progress by the Hereticks believing them to be the zealous Defenders of their Religion, Rightsnd and Priviledges.

Father Peters, *Confessor of His*
This R. F. is the most effectual means that we cou'd
ever find out till now; we have met with Marcen-
ary Souls, who take delight to obey our Orders with
a blind devotion: Hence we extract considerable be-
nefits. The first consists in this, that hereby we in-
crease the number of our Proselytes: The second, in
that we sowe among Hereticks misunderstandings,

who are very jealous of one another. Discord reigns and is predominant among them, and they fancy that those who seem the greatest Zealots for their Party, are but so many covert or conceal'd Enemies, which they nourish in their Bosom; and will not fail to declare themselves such the first opportunity that presents it self; and this was apparent in the last Troubles, when the King did positively command that his Declaration should be read. How many did we then see declare themselves in Favour of his Majesty? Did we not find some Eminent Ministers discharge themselves in every particular of the Duty of Faithful Subjects? But because the Hereticks look upon them as so many Traytors that have sold or prostituted their Consciences, we have farther improved this method, by ordering several of the most Zealous Bigots among them, not to read the Declaration; and afterward seemingly disgraced them, to surprize the Hereticks with more ease, and confirming them in this Belief, that they are true Protestants.

Father Tacquet.

This last course is altogether Jesuitical; and by consequence the Hereticks are too Phlegmatick and dull to apprehend it. 'Tis most certain, that they are less ignorant and inconstant than their Predecessors; and that as the Revolutions and Alterations in their Religion, which have frequently hapned, according to the various Tempers of the Princes that have govern'd them, it is most certain they will easly yield, having a Prince that is a Vassal to our Will and Pleasure, who wou'd rather dye the very day

day after he had compleated the work of Conversion, then Reign thirty years longer without so great Consolation: Nevertheless we encounter with great difficulties in the Execution of these prodigious Projects. *England* is a Country that never wou'd admit of the *Princes* Will as an Universal Law. The Parliament is one impediment, not easily removed; nor in like manner is the Inquisition so much acknowledged, as in the *Holy Cabinet-Council*, or *Council of Conscience* of the King of *England*. The Fathers of our Venerable Society, could never procure admission into that wicked Assembly; for I remember, that during the Reign of the deceased King, arriving here in *England* about the time of the meeting of Parliament, His present Majesty, the Reverend Father *Peters*, and my self, did use our utmost endeavours to get some *Holy Fathers* of the *Jesuitical Order* into the *House of Commons*, who were only to maintain our Interests against the Misreports, and pernicious designs of that Assembly; but all our Attempts prov'd ineffectuall. We had the terrible *Arch-Bishop of Canterbury*, the *Furious Bishops of London, Armagh, Oxford, Ely, &c.* Who declared openly our under-hand dealings and practices, and obstructed us in the accomplishment of our ends. Which did so sensibly affect me with regret, and me particularly, who have such a tender Conscience, that I soon made a Resolution never more to honour the *English* with my presence, and to abandon them to their own Reprobate Sense: Yet, as we must never despair of any thing in this World, I demand of you, *R. F.* whether your Zeal hath not bin so fervent, to illuminate and warm the *English*

English Spirits so far as to win them to favour your intentions.

Father Peters.

Really, R. F. they are so insensible of our cares, that in lieu of a grateful return they look upon them as so many Traps laid, spread on purpose to ensnare their Religion and Liberty. If all the Saints in Paradise, St. Clement, St. Roviliac, St. Garne, St. Oldecome were living, and shou'd lend us their charitable assistance, I believe they wou'd find it very troublesome to allay their Pride, and persuade their Incredulous People; and if I were not animadicted with the Spirit of these Holy Men, I might possibly be guilty of some Acts of Humane Frailty, as wou'd render our Reverend Society despicable. Their blindness is still accompanied with the blackest Malice. They have the Boldness and Impudence to question whether the Young Prince of *Wales* be Legitimate; and to speak openly aloud, that if he be a Legitimate Prince, I must of necessity be a King. I do not, R. F. presume to undertake the discussion of the first part of this Proposition, for it wou'd be a very hard matter to prove it; but the second is altogether Insupportable: This Rumor is of it self able to render me odious to the Nation, which is the Reason that we have taken up a Resolution to make him sick proportionably to the Reports that shall be spread abroad concerning this pretended supposition, and procure his Death at last, if they shou'd proceed from words to blows: You may see by that, R. F. whether we are in a condition to convene a Parliament for our Interest and Advantage. The Preju-

Prejudices they have against us, are as yet too considerable to pretend the introduction of any Jesuit into that Assembly, or so many of our Creatures in Masquerade, to turn the Ballance on our side. When your Reverence shall see a Parliament call'd by his Majesty, you may justly conclude, that our Party will be prevalent enough; because it is not probable that we should call a Parliament without being first assur'd what the Members are that compose it.

Father Le Chaise.

Your Conclusion, R. E. is very Judicious; but 'tis to be fear'd that the *English* will prevent it by calling a Free Parliament, by their own private Authority, to confirm their Priviledges, which have bin so rudely assaolted: One popular commotion wou'd give way so such an Assembly, and then the *Catholicks* in *England* must bear the Extravagancies of an Heretical Zeal. Nay we shou'd be grieved to hear it discoursed, that our Holy Fathers have bin hang'd, burn'd, quarter'd, and their Limbs fix'd on the Gates of the Cities, as Holy Relicks: 'Twou'd be to no purpose then to talk of the Miracles of *Loyola*, and the most subtle piece of Policy wou'd signifie nothing. Take great care, R. E. plant your Emissaries every where, who may faithfully inform you of the private designs against you: There is a dreadful Storm at present hanging over your heads, but do you avoid it by such means as your Wisdom shall direct you; and if by misfortune you are obliged to abandon your Projects, do you leave behind you in that Rebellious Kingdom the most sensible Marks of your Indignation: Follow
the

the Example of Holy Martyrs, who died Fighting in the Fields. The greatest Saint, *Coleman*, ought to be your Model and Pattern ; you ought not to scruple the Abjuring your Religion upon the like occasion. You may do evil that good may come on't ; 'tis true, that this seems to be the Antipodes, or Diametrically opposite to the Gospel, the Foundation of Hereticks ; but you know, *R. F.* that the most Flourishing Empires have bin the Sport of Fortune, and that Religion, which can justly plead the greatest Antiquity, have bin subject to strange Revolutions. The Gospel hath had its course for the term of fifteen Ages, and upward, but is now grown so old and feeble, that it can no longer support it self, and therefore implores our assistance ; ought we not then to substitute our selves in its room, make advantage of it's imbecility and weakness, and not oblige our selves to follow the rigid Morals prescribed therein ? So that they who excuse themselves by the Allegation of that pretended Authority, as a Dispensation from their concurrence with us in the Execution of our Enterprizes, are Impious Hereticks and Atheists : As for our parts, we that do not trouble our selves about those Chimeras, we are bound to follow the Dictates of our Will, as the General Rule of our Actions ; to be *Huguenots* in *England*, if the urgency of our Affairs require it ; *Turks* at *Constantinople*, if compell'd to it ; *Idolaters* in the Kingdom of *Siam*, if our Interest requires it ; and good *Roman Catholicks* in *Italy*, *France* *Spain*, &c. if we can by these means add to the extent of our Dominion.

Father

Father Tachart.

That was ever my Opinion ; and I do not believe in the least, that our Holy Society does apprehend any Schism at all in that Article of our Creed. In effect, if we abandon this Principle, our Affairs wou'd be in a tottering and declining condition. 'Tis true, that so natural a Confession as this is, wou'd be the occasion of a great confusion, if we were so unfortunate as to declare it before Hereticks, they would not fail to take offence at it, and expose our Reputation to the Obloquie of those that have no kindness for us ; for they are a sort of People so ridiculous, that they propole nothing for the Solution of matters of greatest difficulty, but that which is conformable to the Canons of one Book only, which they style the *Holy Scripture*, and the Sentiments of their Consciences. If I had practised in the Kingdom of *Siam* these Heretical Maxims, and always acted sincerely, I had discharged the Duty of my Mission very untowardly : 'Tis true, that the Idolaters in *Siam* are far more inapprehensive than the Hereticks of these Countries ; yet their stupidity did not obstruct their contributing to my great trouble. Their principal dogmatical Opinions agree with those of the *Roman Church* : Antiquity is their chiefest support, perpetual and unalterable Succession, is that which blinds them : The number of those that adhere to Idolatry confirms them, the Worship of Images is the Soul of their Religion, and a blind tame Submission to the Doctrines, Worship and Ceremonies of their false Religion, makes them resemble our People absolutely. As soon as I arriy'd in this Idolatrous Kingdom, I betook my self to the refuge of Antiquity, and proved by a Polite han-

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rangle to his Majesty of *Siam*, the Truth of our Religion, by those Articles which I just now proposed : They answered me, That his Majesty did infinitely rejoice to understand that I had Abjur'd my Religion, and embraced that of his Majesty of *Siam* : This kind of Discourse was offensive to me ; and as I had not hitherto the experience as an Affair of so great Importance required, I demonstrated the difference between the two Religions, by the Mystery of Transubstantiation, the Mass, Sacrifice, and the Churches Infallibility. After I had sufficiently expatiated on the Exposition of these Doctrines, I observed that the respect I pretended to insinuate among them for our Holy Church, degenerated into such prodigious Contempt, that they shamefully banished me, together with some other Ecclesiastical Persons from the Royal Palace, the Idolaters apprehending me to be Mad and Senseless. The Interpreter I took with me acquainted me, that the Opinion of Transubstantiation had so irritated them, that had it not bin in the Kings Presence, they had certainly fallen foul of us, to see (as they declared) whether the Jesuitical God had bin able to save his Creatures. In fine, R. F. it fell out, to the aggravation of my Affliction in the highest measure, that an Heretical *Calvinist* fled hither from *France* for refuge, being advertised of my Disgrace, came to the Place of my Residence, and immediately at the first sight, saluted me with the most pleasant Complement in the World. Is it possible (said he, addressing himself to me,) that I see again even in this Countrey, Devils Incarnate, who desight to disturb the Repose and Peace of the whole Earth, by their furious mad Policy, and Infernal Seducements !

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I endeavour'd to appease him by specious Promises, assuring him, that if he wou'd be but silent, I wou'd procure him the restitution of all his Goods and Chattels he left behind him in *France*, without the least fear of disturbance from any of the Dragons, and that I wou'd engage my word for the performance thereof: When I had pronounced these last words, he bespattered me with most cruel Calumnies, saying, That our Word, Conscience, and Religion, were nothing but the meer Symbole or Badge of Inconstancy, Impiety and Atheism. Now he perfectly understanding the language of the Countrey, he inform'd himself of the cause of this Disturbance and Trouble; and when he had learned the source and ground thereof, he attack'd me furiously upon the point of Transubstantiation, and after he had laid down several Reasons, which, to deal frankly with you, created me some trouble, *to manifest the Extravagancy thereof*, (Pardon the expression, *R. P.* for they are his own Terms,) he concluded, that our God was of the same nature as those Idols, which a certain Man named *Jeremy*, terms *Shameful things*, *Jer. c. 11. v. 13.* For as the *Egyptians* adored Eels, Birds, and several other Animals, did eat them, and Worship their very Excrements, as being the Remains or Reliques of their Gods, in the same manner (said he) you eat up your God, as the Idolaters did; therefore you have reason to believe that by vertue of the Popes Decree, you may one day be obliged to ape them in Canonizing your Excrements, and rendring them thereby the Object of your Adoration.

Father Le Chaise.

This is a sin committed against the Holy Spirit of

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the Council of Conscience, which cannot be expiated by the Mission of all the Dragons in *France*. I did hitherto believe that the Kingdom of *Siam* had not bin infected with this pernicious Heresie, and that nothing cou'd oppose our Charitable Designs for the Conversion of Idolaters: But in the interim, *R. F.* you must close up this Wound with the Salve of Dissimulation, and not resent Injuries and Affronts, thô never so signaliz'd and notorious. That Kingdom is too remote to send the Dragons thither, and our Sun thô never so resplendent, cannot illuminate them with its rayes, and favour them with its sweeter influence: Nay farther, if this cou'd be done, it is for our Interest, that it shou'd not be communicated; for the high esteem that is attributed thereunto, wou'd be diminished proportionably to the perception of those small Clouds that obscure its Beams. There is no need of large Telescopes to spy out its Spots, the frequent Eclipses it suffers wou'd expose it to the disdain of those to whom it should be propos'd as an Object of Admiration. The Holy Fathers of our Society are sometimes expos'd to those Disgraces and Scandals, that are the Portion of good People; and for my part I faithfully and sincerely confess, that when I went to visit the *She-Marbal de la Ferte*, with the Arch Bishop of *Paris*, I received some blows of a Cudgel to moderate and allay the great Zeal I observed in supplying the Place of her Husband the *Marbal*, who made me her Confessor, which I digested as well as possibly I could, to the end I might not bring a Scandal on our Holy Society, and be shielded from the Assaults of Detraction. I am perswaded, *R. F.* that you generally trace the Steps of that Venerable Society, and that in your disgusts

disgusts and displeasures, you hear within your self the self-same words that were addressed to holy *Loyola* in his Disgrace, *I will be with thee.*

Father Peters.

All that afflicts me is the Explanation which the *R. F.* made to the *Siamians* concerning Transubstantiation: We have reason to fear that this Declaration will have the same fate and Consequence in the Kingdom of *Siam*, as the supposition of a Prince of *Wales* had in *England*. Therefore I believe the *R. F.* wou'd do well to make his retractions when he returns, by imputing this Mistake to the Interpreter, affirming that he did not rightly apprehend your Conceptions, nor understand your words: By this means you may be readmitted into favour, and by an outward Abjuration of the Romish Religion, you will attract and gain their good will. Then you will be no longer suspected by them; for by frequenting the Places consecrated to the Worship of Idols, and performing all the Ceremonial Acts of their Idolatrous Religion, they will believe that you are so far from labouring to effect their Conversion, that you wou'd use your utmost endeavours to promote and advance their false Religion. They are a People so stupid as not to distinguish in your manage of Affairs, the Jesuit from the Idolater; for as these two things have bin ever very happily united among the Fathers of our Society, and that the Habit they have passeth among them for a second Nature, they cannot discover your Design, and resting satisfied with outward appearances, they will not much trouble themselves with the Sincerity of your Intentions; by this means you will screw your selves

selves into their Affections, and after you have capti-
vated them with a sweetness or complaisance truly Je-
suitsical, you will enlighten their Understanding, and
in conclusion make them sensible of their own Ido-
latry, and the Verity of our Holy Religion.

Father Tachart.

I have frequently made use of this Machine or En-
gine, and have found it so advantageous, that I hope
to experiment it again, when occasion shall serve.
They look upon me in the Kingdom of *Siam*, so grand
an Idolater, that they entrusted me with the care of
erecting divers Pagods, and setting up many Idols,
which I have religiously practised ; they consult me as
an Oracle in matters of greatest difficulty, as well
Political as Ecclesiastical. I have likewise so great
Authority in that Kingdom, that I have caused ten
or twelve *French* Hereticks that were there, to be ex-
pell'd the Countrey, who had the Impudence to dive
into my Designs, and to possess the Idolaters with the
Opinion, That I am still a Jesuit in my Heart. A
Great Lord in the King of *Siam's* Court, having read
in a small Heretical Book, that a Venerable Father of
our Society consulted the Devil, that he wou'd shew
him some solid Argument in the Scriptures ; that
might sufficiently prove the Invocation of Saints,
told me, That he resolved to Erect an Idol of the De-
vil in his Palace ; but having never had a sight of
him, and not being able to address himself to any other
that had seen and considered him but my self, he be-
seeched me in most submissive language to make a
draught of him, or to cause the Devil by my Autho-
rity to appear ; I promised to consider of it, and sa-
tisfie

to stifle his curiositie, provided he wou'd only allow me two days time to write to the Devil, and him four for his Journey ; which he was so foppish as to believe. In the mean time I communicated the businesse to two other Fathers that were my Associates, and we resolved to take one of my Superannuated Gowns, and stuff it with Straw, which done, we imitated as well as we cou'd, the framing the Feet that Poets have conferr'd on the Satyrs in their Poems ; we also made the Arms of Briareus, which we joyned together, placing on his Head two of the longest and largest Horns, that ever were worn by Cuckold, and veiling it with a horrid Vizard, from whence proceeded a frightful Figure, which one of our Fathers caused to move with Springs placed within it, and when we had placed this Figure in an obscure place, we caused this Lord to enter, who really believed that we had effectually invoked and raised the Devil, and for this very Action he and the whole Court, together with the King himself, had so great a Veneration for us, that we found the major part of the Idolaters fall down on their Knees, and put up such Prayers to us as near as they cou'd, as they addressed to their Idols ; insomuch, that throughout the whole Kingdom they talked of nothing but *The Devil Tachart*.

**Father La Chaise.*

I understand by this *R. F.* that the Nation is very Credulous, and that they wou'd admire the Fables of our *Golden Legend*, which we endeavour to utter here without success : That is certainly an Excellent Book. The truth of our Religion is rendered so Authentick by the great Miracles contained and delivered

vered therein, that he must be stark stone blind that does not plainly see them ; and this is the Reason that I do not in the least question the wonderful effects that this Book wou'd operate in that Kingdom, and that being Translated into the *Siamian Tongue*, it wou'd at least have as good success here, as our Dragons in *France*. Our Holy Society did imagine that the Miracles which are found there, wou'd have opened the Eyes of the Hereticks, and that they wou'd have corroborated and confirm'd our Vacillating and shaking Religion ; but since their Hearts are hardned, 'tis but just to prophane this Holy Tract no longer, by exposing it to their Scorn. To this means *R. F.* you may add another that is very useful. Possibly these Idolaters cannot condescend to a Religion so barren and improlifick as ours is ; they have a multitude of Gods and Goddesles ; therefore I am apt to believe, that your Reverence wou'd act very prudently in deifying all the Male and Female Saints, which we make all our People invoke ; and although the number of Male Saints far surpasseth the Female, this defect may be salved, by acknowledging and owning the eleven thousand Virgins, as so many Goddesles. Furthermore, if we wou'd be content and satisfied with Terrestrial Divinities, we shall find a more numerons and more real Croud of them, than those that were reserv'd inclos'd in the **Pantheon*, whilst *Paganism* flourished : You might easily impose on their Credulity, the Chastity of the Goddess *Maintenon*, and the purity of the rest of the Deities listed under her Colours : The most Holy Arch-Bishops of *Paris* and *Rheims*, with a Party of the Chaste French Prelates, shou'd be unyiersally acknowledged for

for the *Dij Gentium Majores*; and our Great and Mighty Pope shou'd be considered and look't upon as the *Pagan Jupiter*, armed with a Thunder-bolt, and carried in a Chariot drawn by Dragons, to beat out the brains of those Hereticks who will no: subscribe to his Commands, after the same manner that *Jupiter* tam'd the Pride of the *Giants*.

Father Peters.

This means is well contriv'd, and I cannot believe there are such Monsters of Impiety to be found, as are able to withstand the invincible Power of such Arguments. These proofs being well season'd with the Delicacy, Politeness and Politie of the *R. F. Tacchart*, will wonderfully succeed; and 'tis more than probable, that after he hath propos'd them to his Majesty of *Siam*, he will blindly submit to them, and admit him to be his Confessor.

Father La Chaise.

In fine, to triumph as absolutely over Idolatry, as we have already over Heresie in *France*; 'tis very rational that the *R. F.* shou'd put this method in practice, of which the Converters of *France* have made great advantage. I am going to teach you after the same rate that the *Gent. de Meaux, Maimbourg, Arnold, Nicole and Soulier*, repeated it to me, *Vivâ voce*; these are such Articles which to me appear so just, and the Event hath in such measure verified the strength and efficacy thereof, that the Converters must always make use of them. I introduce them speaking, to the end that this Method of Conversion may make the deeper Impression in your Minds.

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Bp.

Bp. of Meaux.

You must have a brazen Brow to support our declining Doctrine, and Proclaim a Mortal War against that Truth, whereon Hereticks use to build and frame their Argumentations: You must not start such profound Questions, the discussion whereof wou'd not prove to our advantage; but reply to the most prevalent and convincing Demonstrations, by Invectives only, that so you may amaze and amuse the Ignorant.

Meimbourg.

There is a second means infallible to overthrow the Truth of the most Orthodox Opinions, which I make use of with great success; for when we must reply to a knotty difficult Proposition, I make very Long-winded Periods and Sentences, that so I may resolve by a kind of florid, but abstruse and sensless Discourse, (which I my self apprehend not) the most puissant and solid Arguments. My Discourse is swell'd up with lofty words, which usually signify nothing at all to the purpose; and to elude or trappan those that read my Writings, I always use a subtle rampant Stile, whose terms are capable of confounding the most Infatuated Heretick.

Arnold.

For my part, I always withdrew my self from the most thorny crabbed Arguments, by Sophistry. I am gifted with an admirable Talent to confound the Truth. *First*, I Criticize upon, and carp at the Terms, without penetrating into the Sense that envelopes and inclofeth them: *Secondly*, I bring on Equivocations, and illusory

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Illusory Subterfuges, to bestow on them an Idea diametrically opposite to the most irrefragable Truths. *Thirdly*, I frame to my self Chimæras and Phantômes, which I combat as real Beings, but have no other existence but in my own Brain : And these ways of Disputation are not thoroughly understood without great difficulty, because they consist in too great a number of Considerations, accumulated or heaped up one on the other with great Artifice. I conduct the minds of my Readers into deep and dark Labyrinths, where they wander in such manner that it is impossible for them to find out a way to extricate themselves.

Nicole.

As Hereticks make use of Convincing Authority to destroy and confute our Doctrine, they that will swim against this Stream, must have recourse to Divine Powers ; which is the Reason why I continually Invoke the God *Sophistry*, who makes me invincible : This Deity hath an Immense Power : He constrains the most Opinionative to conclude, that Virtue is Vice, Night the Day, and in the conclusion, that *Nicole* is a Learned Doctor.

Soulier.

I thunder-strike and knock down all Hereticks with Engines equally miraculous and efficacious, and thus I succeed. I inquire not after the evasions, and subtilty of Sophisms, but I deny with impudence and audacity whatsoever may prejudice my Designs : The Lyes which I advance, to evade and elude the strength and force of Truth, are palpably gross : I aver it ; but always meet with Testimonies, that support and

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maintain my Interests, which I put forward and advance after a very surprising manner. For Example, If any *Huguenot*, ptepoffessed with prejudice, saith, That Religion ought only to be imprinted, or grafted on the Soul of Man by calmines and perswasion, without pretending to force its Entertainment, by Illegitimate ways and barborous courses of Perfidiousness and Cruelty ; I presently deny this Proposition, and if I find my self urged to maintain my Negative, I prove the Cause by the Effect, without considering whether the Effect proceeds from Justice and Equity : Violences, Shams and Cruelties, have bin practisid by the Holy Council of Conscience, to reduce the Hereticks to their Duty ; and consequently there is no question to be made of the Efficacy and Validity of these lawful means and ways, because put in practice by such Persons as are noted for their Exemplary Piety and Sanctimoniousness. If they endeavour farther to sham me, by enervating the strength of my Arguments ; then a hundred thousand Testimonies depose in favour of me, and prove the Arguments I started, invincibly. I have found these Sentiments to be so genuine and Orthodox, that I caused them to be engraven in Golden Characters in the Closet where I use to Confess his Majesty, and so learned them, that I might with the greater ease communicate them to those, who ought to experiment them for the Edification of the Church. There may be several uses drawn from them, as well for the Converters of Hereticks in *England*, as for the Holy Apostles, which the *R. F. Tachart* will transport with him into the Kingdom of *Siam* : Thus *R. F.* I presume you will do very well to shape and form your self according to

to this Model, to extract the quintessence of it, and to make a wholesome application thereof to your self upon all favourable Opportunities.

Father Tacbart.

All these measures are, questionless, admirable, and happily invented; but I am surprized to think, that they have not made use of a more secure way than this. For we should not forget the boundless Power of our holy Society, which is an incontrovertible proof, tending to the confutation and confusion of Idolatry. The Immense power of that Dreadful Council of Conscience can prove Transubstantiation: for it is not a matter of greater difficulty to change the Bread into the Body of Jesus Christ, than to metamorphose Men into Beasts. Now this we have done by the perversion of many Hereticks, who have renounced all the Light of their Reason, to yield to the Yoak of our Authority. Whence this Conclusion naturally flows, that since the Holy Council of Conscience can make Reasonable men Irrational Brutes, it may also have an equal power to change Bread into the proper substance of the Body. This is an Argument which the Idolaters of Siam will look upon as Invincible, and I expect, by this means, to make reparation for my Error and mistake in proposing this Opinion. Which I acquainted you with before.

Father la Chaise.

You are endowed, R. F. with a ready Wit, to prove so demonstrably the prodigious Opinion of Transubstantiation, which hath been so long time an

an Impediment to the Salvation of Hereticks, who would fain be convinced of the supernatural Conversion of the substance of Bread into that of the Body of Jesus Christ, which Jesus Christ, his Apostles and the Catholick Church could never yet prove.

Father Peters.

These are so many Pious Lectures to which we will carefully apply our selves, and from whence we shall make great advantages. I burn with a holy Zeal to put them in execution; therefore I believe, R. F. that we must put an end to our Conference, inasmuch as the wind is favourable, and the Vessel only waits for me, in order to my transportation into *England* again. In the mean time, after I have sojourned there some time, I intend to return hither, to furnish my self with your successful Counsels.

Father la Chaise.

We have still weighty businesses to communicate unto you, but as we hope to enjoy your company, here for some dayes, we will lay hold of the opportunity to entertain you with greater freedom. The R. F. *Tachart* and my self, will give you most wholsome advice, according to the Occurrences of times which we shall meet with. During this Interval I will consider of a *Confession of Faith*, wherein we will prescribe unto the Idolaters of *Siam* what they must and ought to believe, and will put it into the custody of the R. F. who shall return to continue his Mission in the Kingdom of *Siam*.

Father

Father Tachart.

I was in good hope that we should have continued our Discursive Entertainment, the Remainder of this day, and so much the more, because I am replenished with News, about which I wou'd very willingly have entertained my self with you; but since the R. F. Peters absolutely resolves to return into *England*, I imagin we can do no less than to wish him a prosperous Voyage, hoping to see him again in few dayes.

FINIS.
